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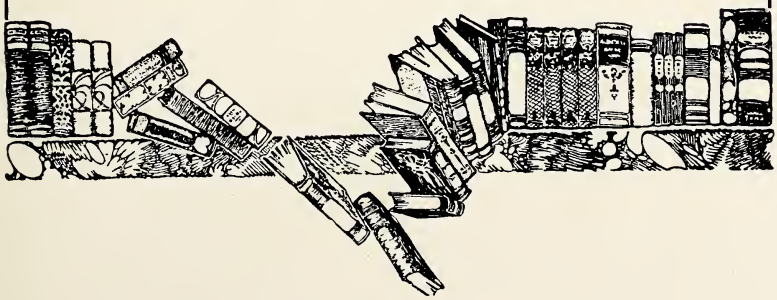
Central Echoes

Issued by
The Senior Class
of the
Central Theological
Seminary

of the Reformed Church
in the U. S.

DAYTON, OHIO
1922



Foreword

WE present the "Central Echoes" to our associates in the Seminary and to the vast host of friends of Central, in the hope that through its pages may be preserved and transmitted that which we hold dear in our seminary life. This publication is the first of its kind at Central. It grows out of our desire, as students, to preserve the memories of these days of "much pleasure in hard labor," which have filled the past year. We are also prompted by a desire to bring our friends, beyond our walls, into a more intimate acquaintance with our seminary life. And we do not hesitate to express our earnest hope that this brief account of our fellowship here together may aid in bringing others, who hear the Lord's earnest call to service, to take up their work here, where we have found ours so pleasant.

We, of course, confine our survey to the more tangible evidences of our life in its various phases. But we trust that they may reveal somewhat the great underlying Spirit of Central which is not contained in terms of word and picture such as we have at our command, but which dominates our whole life, and sends us forth grown in manhood as well as in scholarship and the knowledge of His Word.

These briefly are our aims. It gives us pleasure, in their accomplishment, to acknowledge the kindly support and cooperation of our faculty and student body, and particularly, of Eschmeyer, '24, to whom we are indebted for the art work of the book.

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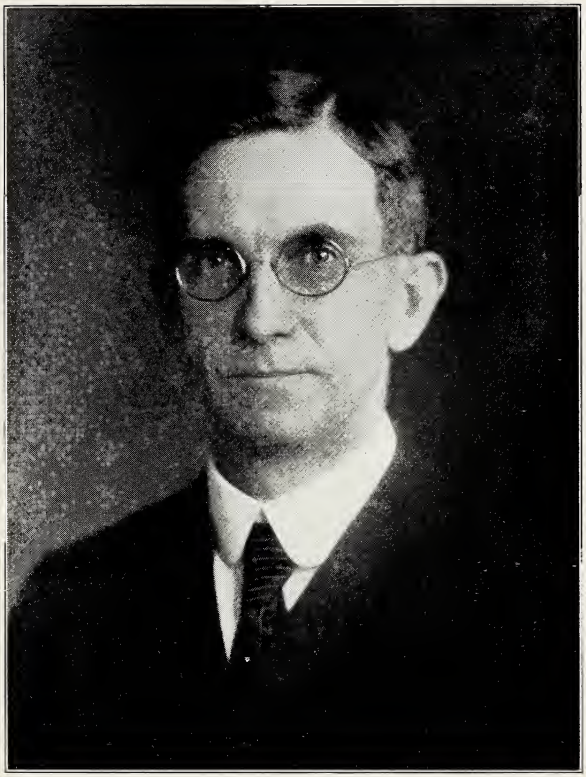

TO HENRY JACOB CHRISTMAN

our worthy leader, trusted adviser, and true friend, whose kindliness of spirit, Christian character, and consecration to service, is our constant inspiration, we, the Senior Class of the Central Theological Seminary, affectionately dedicate this volume.

By courtesy of McCook Field.

THE ADMINISTRATION BUILDING

The Cottage Dormitory

A Campus Scene

The Tennis Courts

The Seminary Body

Life at Central

President Henry J. Christman, D.D.

THE location of Central Theological Seminary renders her life cosmopolitan. Situated in the great central section she enjoys an environment which combines the best of the church life of all the sections. The members of the faculty have come from Ohio and from the East and from the West. The students have come from the central section, the far West, the East, the North, and the South. The students have had their preliminary training in a number of different colleges.

Life at Central is also democratic. The hearts of all are bound to one Lord and Master and to one great Church as a means of advancing the Kingdom of God. The social laws of the Kingdom are here exemplified. A splendid fellowship is evident in the student body. Mutual consideration is manifest. The teachers are the students' friends and advisers as well as instructors. One student said, "In Central the professors are big brothers to the students, their distincion being that they know more." This fine democratic spirit is safeguarded by a wholesome assertion of the true position and prerogatives of the faculty as teachers.

The student body is largely self-governing without the formality of a student government organization. A committee of the student body, consisting of one member selected by each class, functions in a quiet helpful way. This committee expresses the best thought and desire of the student body to the faculty and again bears the best thought and desire of the faculty to the student body. The student is regarded as of sufficient maturity and Christian spirit to largely determine his own actions, though the counsel and advice of his teachers are freely given and the priority of faculty authority is constantly recognized.

Central Theological Seminary is a real home for the student. The rooms, well furnished, heated and lighted, modern in all their appointments, are all that can be desired. The student control of the boarding and meals, provided at low cost, are an attraction. The social life within the institution and in the community is a distinct contribution to the pleasure and profit of the student.

Life at Central is preeminently school life. Study is the occupation. The student is assigned all he can do. The best students are the busiest. The courses cover a broad field of study and investigation. A student fails who does not apply himself constantly and intensively to study. Scholarship is demanded in the work of the ministry. The duties of the pastor and missionary are more exacting than ever. The student is determining his future strength and ability by his present habit and intensity of study. There is no substitute for hard study in securing the discipline one needs for such a life work. There is no greater demand for thorough study and training than that which is laid upon the one who will preach the unsearchable riches of Christ, seek to solve the problems of the human soul, and direct the forces of the Church in the conquest of the world. So all other features of the life of the Seminary must contribute to this end and be subordinate to it.

The life at Central is a distinct approach to the life of the minister. During the first year the student takes on as many duties as he can do in the local churches. After the first year the student preaches and has about as many opportunities of preaching as he can use, consistent with his other student duties. Hence the students are busy in the work of the Kingdom. The student group is a body of young ministers. The problem of the Church and the Kingdom is upon their hearts. In this they find their joyous occupation. This is not only their great study period, but also their period of training in service. They must not go to their tasks as ministers and missionaries as mere novices. They must not find the work of the Church strange as they enter upon their respective positions of trust and service after graduation.

Finally, it should be said that life at Central is pervaded with the spirit of religious devotion. This spirit finds expression in many forms. This develops a most vital side of the life of the young minister. It promotes reliance upon God and conscious fellowship with Him. This means present blessing and joy, and for the future a ministry linked up with power divine.

All these things are realities at Central Theological Seminary, though of course not in their perfection. They are matters of experience to a commendable degree. Come and see.

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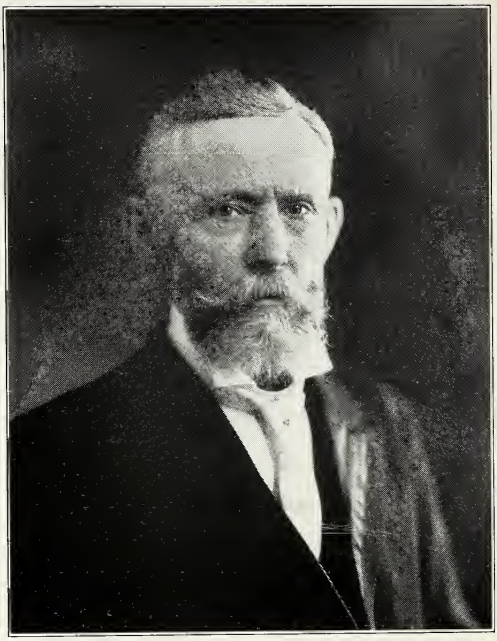


Rev. Alvin Sylvester Zerbe, Ph.D., D.D.

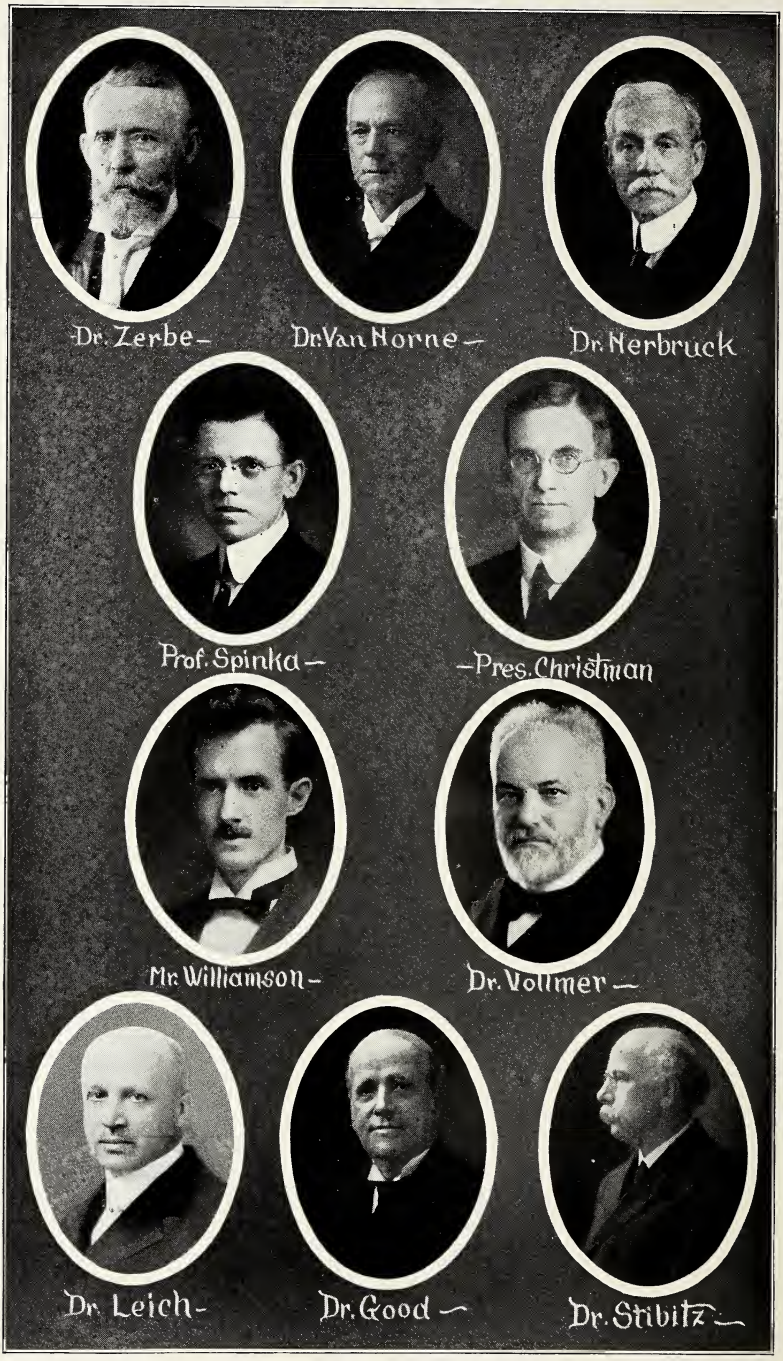
IT is with pleasure and also with a sense of regret that we refer to our retiring Professor of Systematic Theology, Dr. A. S. Zerbe. We are glad to accord him honor, but feel that his retirement is our loss. All who came under his instruction found him to be a profound scholar, a wise counselor, and a sympathetic friend.

After receiving a thorough collegiate training, Dr. Zerbe was ordained to the gospel ministry in 1873. Following a period of two years of service as associate editor of the Christian World, he assumed a professorship in Ursinus College and four years later was called to Heidelberg College. In 1888 he became Professor of Hebrew and Old Testament Theology in the Heidelberg Theological Seminary, which position he held until 1907. In this year he became Professor of Systematic Theology in Central Theological Seminary, where he remained until his retirement. During his busy life as an educator, he also wrote several books on theological subjects.

Dr. Zerbe may be regarded as a theologian, an educator, and an author—and all, whose good fortune it was to have him as an instructor and friend, feel that his retirement is a great loss to our Seminary. He served his generation faithfully and has given not only instruction and inspiration but his life to the making of others.

Rev. Frederick William Leich, D.D.

WE take pleasure in presenting Dr. Leich who will become actively affiliated with our seminary body next year. He will succeed Dr. Zerbe, who retires at the close of the present year, as Professor of Systematic Theology. He comes with an excellent scholastic preparation and the rich experience of a very successful and extensive service in the active ministry. Though a product of the West by birth and training, he has made Ohio his field of service and so comes to us by no means a stranger. His educational career is largely confined to Wisconsin, his native state. It includes in its scope the Mission House Academy and College and the University of Wisconsin, from which school he graduated in 1893. After the interim of a year spent in teaching, he took up his ministerial preparation at the McCormick Theological Seminary. Following his graduation in 1897, he immediately took up his work in Ohio, where he has served worthily since. Last year he was called from his pastorate in Galion, O., to accept the Jeremiah H. Good Professorship of Systematic Theology in the Central Seminary. The present year, he is spending in Princeton Theological Seminary preparatory to taking up his work with us next fall. We rejoice in his coming and assure him of our good wishes and earnest support.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Dr. Vollmer
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Instructor in Vocal Expression.

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LAMONT GEORGE BEERS
Bath, Pa.

A.B., Ursinus College, '19.

A man of varied abilities, and energetic in practical affairs.

Thesis: "The Rural Church Problem."

ELMER ELWOOD LEIPHART
Hellam, Pa.

A.B., Ursinus College, '19.

As a student he leads his class. He is calm in demeanor and his own responsibilities are his chief concern.

Thesis: "The Vitalizing and Constructive Power of Christianity."

ALDRICH ODELL LEONARD
Lexington, N. C.

A.B., Catawba College, '19

His easy manner of approach has won for him a wide circle of friends. He is logical in thought and frank in expression.

Thesis: "The Church and Recreation."

KIICHIRO NAMEKAWA
San Francisco, Cal.

A.B., Heidelberg University, '18.

A diligent student, faithful to his obligations, devoted to his calling, and throughout, a man of precision and order.

Thesis: "The Japanese Problem in California."

FELIX BREVARD PECK
Gold Hill, N. C.

A.B., Catawba College, '19.

A pleasant associate and capable student. A man of strong determination, and deliberate in action.

Thesis: "The Teaching of Christ on the Problems of Personal Life."

BANKS J. PEELER
Salisbury, N. C.

A.B., Catawba College, '19.

In business, our trusted financier; as a preacher, "The Billy Sunday of the Seminary."

Thesis: "Paul's Conception of Sanctification as Contrasted with the Modern."

J. STANLEY RICHARDS
Zieglerville, Pa.

A.B., Ursinus College, '17.

A man possessing the fine combination of a large interest in athletics and superior capacity as a student.

Thesis: "The Place of Week-Day Religious Education in the Church Program."

JESSE BAER YAUKEY
Waynesboro, Pa.

A.B., Ursinus College, '19.

Our missionary leader. A good mixer and a man of vision and enthusiasm.

Thesis: "Buddhism—a Detriment to Civilization."

AQUILLUS LEVAN ZECHMAN
Sinking Springs, Pa.

A.B., Ursinus College, '22.

The little deeds of kindness of our apostle of orthodoxy have lent greatly to the elevation of the social, spiritual, and organized life of the student body.

Thesis: "Must Catechization Give Way to Present Day Evangelism."

The Senior Class

THAT was a bright afternoon in the early part of September, 1919, when nine stalwart young fellows gathered in our President's room to matriculate as students. Some observant stranger might have viewed us and then gone off to pine himself away, wondering if those gruff farmers, hardy blacksmiths, polished gentlemen, and recent doughboys, would ever make a group of dignified preachers.

There we were, looking into each other's faces and thinking for the first time of each other as Seminary classmates. We had gathered from the East and the West and the far South, representing the brilliancy of Ursinus College, Heidelberg University, and Catawba College. Yet we had a few things in common. We were, first of all, united in calling one Lord our Master and in pledging ourselves to prepare for His work. Then we found that we all belonged to the same branch of Protestantism.

Not many days had passed until we were acquainted with each other and catching the spirit of Seminary life. We were also soon acquainted with our work, for scarcely had we gotten into Dr. Vollmer's classroom until he thus introduced us to the New Testament: "Mr. Junior Class, this is Mr. New Testament." But few weeks had passed when our heads were buzzing with all sorts of big theological terms that we had met in Dr. Good's Encyclopedia. The class now realized that with all our college education we still could agree with Dr. Stibitz that "there remaineth yet very much land to be possessed."

Our first year passed rapidly while we were imbibing Prof. Spinka's Church History and Dr. Christman's Homiletics, together with Old and New Testament languages and literature and the fundamentals of Systematic Theology. Its joys and happiness ended all too soon, for we had grown into the spirit of Central, and were loathe to leave her walls for the summer.

But when the summer was ended, we all returned with the feeling that we had relieved our heads of a great deal of theology, having given it to the congregations which we supplied during vacation. We had not run dry, but had met preachers' problems with a consciousness that we should be better prepared to know how to handle them.

After our second year we were all convinced that a third year at Central was most needful. We felt the need of maintaining our unity as a class, so all nine of us returned for the finishing touches and glittering polish of theology.

Our third year is now practically gone. Our life's work is clearly before us. Our school days are about over, but here we have learned that our student days can never be over as long as we are in God's most effective service. We soon shall leave, but as we go we carry the spirit of Central and especially of the Class of '22 with us into our work. And in His name and His strength we go forth, not to be ministered unto, but to minister.

The Class of 1923

JOHN W. MYERS, A. B., *Pres. and Faculty Rep.* New Oxford, Pa., Ursinus College, '20.

HERBERT F. WECKMUELLER, A.B., *Sec.-Treas.,* Milwaukee, Wis. Carroll College, '20.

MILLARD J. FLENNER, A.B., ...Detroit, Mich.
Heidelberg University, '19.

LEWIS G. FRITZ, A.B.....McCutchenville, O.
Heidelberg University, '20.

OLIN B. MICHAEL, A.B.....Lexington, N. C.
Catawba College, '19.
University of North Carolina, '20.

JOHN E. WILDASIN, A.B.....Littlestown, Pa.
Ursinus College, '20.

The Middle Class

JOHN E. WILDASIN

TO WRITE an account of the Class of 1923 would seem, at first knowledge, a task of no uncommon difficulty. The class is small in number, thus apparently the material is limited. Again this class, though small, represents almost as many states and colleges as it numbers members, and hence since each district and college generates its own peculiarities, it would seem that to harmonize such a diversified body into a gospel mill to grind the grain of the ages, and to turn it into the bread of life, is well nigh an impossibility. But, in fact, this class has never existed as a body of six individual members. From the time of its matriculation, a bond of unity has been present. Such a unity is the inevitable consequence of intelligent minds with a common purpose, a singleness of aim, and a definite objective of life.

The class of 1923 stands for lofty ideals, profound thought, and sound exegesis. Serenity and calmness, characterize the class in the lecture room. The relationship to the sister classes can be expressed in no better words than by the time-honored phrase, "pax vobiscum." The class is not over-enthusiastic in any particular study, but persistently strives for the mastery of a well-rounded course.

Having our Genesis with Dr. Stibitz, we have passed through many trials and experiences. We have walked "beside still waters"; we have lived in the "lions' den"; and we are yet "in the Captivity."

Under the efficient guidance of Dr. Vollmer we have toured the Holy Land"; we have gone on several missionary journeys and suffered shipwreck often, but have always been brought safely to shore by our skillful pilot.

With Prof. Spinka as our sagacious moderator, we have set in all the great ecumenical councils. We have seen Christianity at its beginning; we have passed through periods of darkness and wickedness, and have at last been convicted of the evil past and led to a Reformation.

Of our relationship with Dr. Good, it would be impossible to speak without going into great DETAIL.

By the scrutinizing and just judgment of Dr. Zerbe, we have been "weighed in the balances and found wanting" more light.

Last, but not least, we have come to relearn our childhood prayers under the fatherly care of Dr. Christman, by whose masterly hands we are also rapidly becoming the architects of the structures of our own lives.

To say more would be inexpedient; that the world will hear more is assured.

"Haec alim meminisse juvabit."

The Class of 1924

CHESTER B. ALSPACH, *Pres*.....Canal Winchester, O.
Heidelberg University.

ALFRED A. HERZBERGER, A.B., *Sec.-Treas.,* Indianapolis, Ind., Heidelberg University, '21.

OLIVER K. MAURER, A.B., *Faculty Rep*.....Hatboro, Pa.
Ursinus College, '21.

JOHN BOTTY, A.B.....Lorain, O.
Heidelberg University, '21.

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Heidelberg University, '21.

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Ursinus College, '21.

L. HARRISON LUDWIG, A.B. ..... Ironbridge, Pa.
Ursinus College, '21.

FRANCIS C. SCHLATER, A.B.....Broad Axe, Pa.
Ursinus College, '21.

ROBERT C. WINDHORST .....Louisville, Ky.

The Junior Class

George P. Kehl.

PREACHERS, some say, are impractical. Then, too, it is said, their view of life extends only as far as the enclosing walls of their church, that they are both unable to get the viewpoint of the business man, and unable to appreciate the problems and troubles of the worker and his family.

The class of '24 never did believe that such accusations were true or even justified. We believe still less in their justness when we see with what varied and extensive experiences we have worked our way to our present station on the road to the ministry.

As to experience in life, financial stress having compelled some to temporarily delay their college work, we have in our class, as a result, a cost accountant, an ex-high school principal, an ex-supervisor of schools, a shipping clerk, a farmer, a cabinet maker, and an advertising manager. During summer vacations our touch with life has been still more extensive. Individual experiences in summer work include such varied jobs as stationary fireman, army Y. M. C. A. secretary, printer, Kansas harvest hand, store manager, lathe worker, carpenter, day laborer, summer Bible school teacher, summer school teacher, rolling-mill hand, head bell boy, hotel clerk, hotel manager, store clerk, office worker, street car conductor, munition plant worker, and librarian. We believe that even the most prejudiced advocate of the first-mentioned views must admit that our class is at least one of the many evidences which we believe exist, that ministers are as well, if not better, prepared for their work than men in other professions.

Added to our industrial experience, nine in our class have served our country in the army and navy with periods of service ranging from three months to slightly less than two years.

But our class, twelve in number, after a total period of eighty-three years in grade schools, twenty-eight years in high schools, six years in "prep" schools, four years in normal schools, thirty-nine years in colleges, to say nothing of business courses, etc., a total of 160 years, finally arrived at Central, where we hope to add thirty-six more years of study in preparation for our chosen work.

The class of '24 prides itself upon its membership of twelve. Twelve is the perfect well-rounded number. Mathematicians realize this and upon this realization base the universally used duodecimal system. Historians and theologians realize this, for "twelve" is found frequently in the life of the church, early and late. And finally the faculty and upper classes of Central realize this, since the twelve of '24 have injected their active, industrious, loyal, ambitious, incontrovertible personalities into the social, athletic, mental and spiritual activities of the campus.

Part-Time Students

MRS. OVA C. ALSPACH.....Canal Winchester, O.
Columbus Normal School, '14.

MRS. GRACE M. LEIPHART.....Hellam, Pa.
Philadelphia Christian Workers' Training School, '20.

MRS. ANNIE J. PECK, B. S.....Gold Hill, N. C.
Catawba College, '19.

What Is the Social Gospel?

Prof. Philip Vollmer, Ph.D., D.D.

THE CENTRAL Theological Seminary stands for the full, unabridged gospel of Christ, including its social implications. Ours was among the very first of the theological institutions in America, which specialized in the social teachings of Jesus, and today it offers three correlated prescribed, and a number of elective courses on this subject, while the rest of its teaching is pervaded by the spirit of Christ's social gospel.

The True Conception

By the social gospel, its advocates understand the glorious declaration of the Bible, that God loved the world so intensely that He gave His only begotten Son to save it, that is, to deliver it from sin and to bring it into a state of blessedness here and hereafter. Christ's own favorite expression for His salvation is "establishing the Kingdom of God in and among men." By this He means that it is His aim to induce men to have their entire life, in its inner and outer aspects, controlled by the three fundamental laws of God's kingdom: the law of love, of service, and of sacrifice. On man's side this salvation is secured by repentance and faith in Christ. The adjective, "social," is added, not to imply "another" gospel, different from the one revealed by Jesus, but to revive Christ's greatly neglected teaching that God's rulership must be recognized by men in their group relations also. It stresses the this-worldly character of God's kingdom as over against the one-sided emphasis of its other-worldliness.

The Process of Group Salvation

The process of social salvation must begin with the individual, for it is illogical and futile to expect a more perfect social order while the improvement of the units of society is being neglected. "Ye must be born again."

But while the work of reconstruction of individual manhood is going on, the salvation of the social groups, such as the family, the nation, industry, labor, the professions, the schools, the press—in short, a reconstructed world must ever be our final goal. For these groups are also "lost," that is, controlled by selfishness, and, like individuals, can only be saved by repentance and faith. To be explicit: these groups must (1) repent of war, race hatred, class bitterness, neglect of the poor and of the unemployed, of political and industrial corruption, of enervating luxury, and of other unsocial principles. They must, as groups, (2) also "believe in the gospel," that is, in the universal Fatherhood of God, the Saviorhood of Christ, the power of love, the

Golden Rule, and the three great laws of God's kingdom, as mentioned above. It is against reason, history, and experience, to suppose that group salvation will take care of itself if only enough individuals are being converted.

The Salvation of The Church

The social group for whose progressive salvation the advocates of the social gospel pray with especial fervor is the Church, because they love and revere her as the divinely ordained agency for offering Christ's salvation to the world. What a magnificent work the Church has been doing throughout the ages! If sometimes we get impatient with the Church, not realizing the immense burden she has to carry, and are tempted to join in unsympathetic criticism, depreciating her services, let us well consider what sort of a world we should be living in today if the Church had not been among us. Yet her Lord and her most loyal members would urge the Church to do better still. In this she can only succeed in proportion as she is being saved, that is, cleansed from selfishness, pride, narrowness and inefficiency. There are, praise God, multiplying proofs that the Church is awakening to the consciousness of her prophetic functions, recognizing that she is the conscience of society. "As such, she must maintain her sensitiveness to social injustice and her freedom to condemn it. She must, therefore, preserve her independence of all social powers, whether economic or political, and all conventions, theories or institutions, as well as her own material interests (as an institution), she must eschew all alliances and commitments whereby her readiness to declare, 'Thus saith the Lord,' might at any moment be impaired."

A Severe Testing Ahead for the Church

The most pressing problem to which the Church is being urged to apply these principles is the war system. She is expected to lead in the crusade against Mars. Judging from the sentiments of the pulpit, press, and synods, the Church seems ready to respond. But for this she deserves little credit, as just now it is the fashion to denounce war. Her test will come when the war lords shall try to force the nations into another war and instruct the Church what attitude to take. Such a severe test the Church can only survive if in time of peace she works out a definite and consistent policy of her own against war, without compromises, based solely on Christ's principles.

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A. Levan Zechman ..... Social

The Y. M. C. A.

THE SEMINARY Y. M. C. A. is the student body organized for mutual helpfulness and Christian service. In the Seminary, as in every other sphere of activity, a definite effort is required on the part of the student to keep a strong and vital faith. The association encourages and aids the personal devotional life of the student. Here the students share their individual problems as well as the common problems of life. The association aims to make impressions and also seeks to find opportunity for expressional activity. Thus the student's efficiency for individual and also for organized Christian work is increased.

The "Y" duties of administration are entrusted to a cabinet composed of the association officers and the chairmen of the various committees. Under the supervision of the cabinet, through the committees, including a Religious Meeting, Missionary, Spiritual Resource, Social, and Music Committees, the many-sided work of the association is carried forward. This body directs the local activities and keeps the association in touch with the whole Student Y. M. C. A. World Movement.

The activities of the association affect every department of seminary life. The social life of the institution is fostered by the association. Delegates are sent to the Student Volunteer and State Y. M. C. A. conferences. Annual contributions are made to the Student Volunteer Movement and to the State and International Y. M. C. A. work. During the past year a liberal voluntary contribution was made for European Student Relief and an annual voluntary offering is made for the cause of missions. The money for current expenses and for missions is received in uniform weekly offerings.

The religious meetings of the association are held on Tuesday evening of each week. These meetings are of four types: first, a devotional meeting; second, a meeting with an address on some vital topic; third, a discussion meeting; and, fourth a missionary meeting. In these meetings through the discussions, messages, and personalities, larger visions of the tasks and responsibilities of the Gospel ministry are secured.

The Spiritual Resource Committee of the association seeks to enlist every student in the morning watch and aims to make him a tithing steward. This committee also keeps in touch with the city pastors, social centers and City Rescue Mission and aids in whatever way possible. Under the supervision of this committee the students occasionally take charge of a series of services at the Rescue Mission. The Music Committee furnishes special music for the meetings and has organized a quartette which is always ready for service. Thus the association activities form an important part of our seminary life and training.

The Reformed Churches of Dayton

The Student Volunteer Band

Chester B. Alspach
Mrs. Chester B. Alspach
Lamont G. Beers
Ray H. Klingaman
E. Warner Lentz
L. Harrison Ludwig
Francis C. Schlater
Jesse B. Yaukey, Leader.

Missionary Day

FEBRUARY 10, 1922.

Forenoon:

"Presenting the Missionary Problem."
—Rev. Daniel Burghalter, D. D.
Prof. of Missions, Heidelberg Univ.

"The Test of Home Missions."
—Rev. James M. Mullan,
Supt. of Home Missions, Eastern Dept.

"The Federation of Churches."
—Rev. E. G. Klotz,
Field Representative Ohio Federation of Churches.

Fellowship Banquet ..... Rev. C. G. Beaver, Toastmaster.

Afternoon:

"Our Educational Work in China."
—Prof. J. Albert Beam, M.D.
Prof. of Biology, Heidelberg, Univ.

"Why and How Women Became Vital Factors in Missions."
—Mrs. B. B. Krammes,
Pres. W. M. S. G. S.

Evening:

"Missionary Results in Japan."
Rev. Ezra H. Guinther,
Sendai, Japan.

"The Worth and Cost of Foreign Missionary Work."
—Rev. Daniel Burghalter, D.D.

The Spirit of Missions at Central

CENTRAL inspires a world interest. The spirit of missions is not so much a factor in her life as it is a flavor. While we confine our statement to various outstanding expressions of missionary interest, the influence of missions permeates our whole life. While we mention a band of eight who are Student Volunteers for Foreign Missions, the entire student body are world-Christians and staunch supporters of the cause of missions.

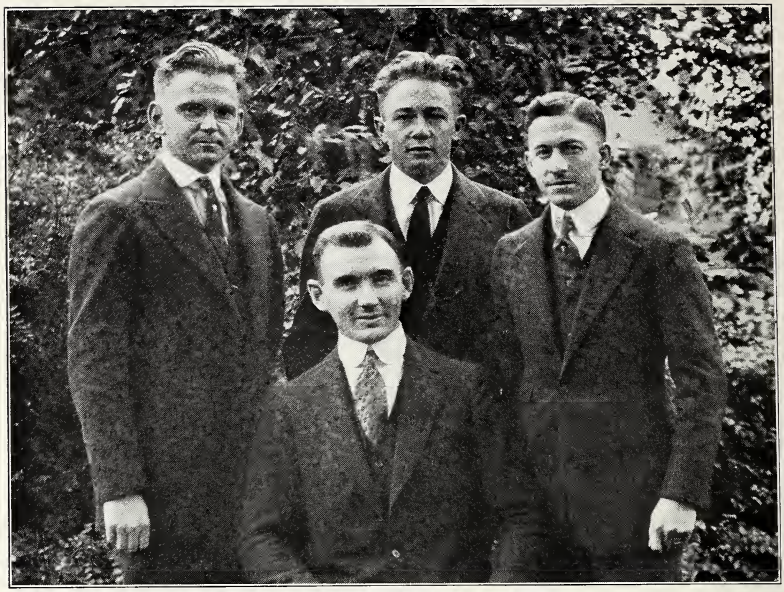
Our outstanding event of a missionary nature from year to year is our Missionary Day, which is held, generally, in February. For this occasion our books are laid aside, and the entire day is given over to addresses by missionaries and representatives of the cause, both at home and abroad. The day has come to hold a prominent place in our Seminary calendar, and is a dominant influence in our missionary life.

There are of course, aside from this, other addresses on missions from time to time through the year. As the opportunity presents itself, an hour is given to an address by one of our missionaries in connection with our chapel service. It is also a part of the program of our Y. M. C. A., each month, to make one of our weekly meetings missionary in its nature. On these occasions generally, men connected with the missionary movement address us on various missionary needs and problems. This year, Central joined with the Bonebrake Seminary to hear two inspirational addresses on missions by Drs. James I. Vance and Edmund D. Soper. Through these various means, together with our curriculum courses on missions, we are able to keep very closely in touch with the missionary movement, both historically and in its present progress.

Our chapel service, each Friday morning, is missionary in its tenor, and at this service the men contribute regularly to the cause of missions, according to their subscription, made at the beginning of the year. Our contribution this year will amount to one hundred and seventy-five dollars. There is also a movement in progress among the students and alumni this year which has for its aim the placing of a memorial tablet in our chapel in honor of Rev. William A. Reimert, '01, who was killed by Chinese revolutionists in 1920.

The Student Volunteer Band meets regularly on Monday morning, and by way of accessory preparation for their work, its members have also this year had the advantage of a very thorough course in first aid work under the kindly direction of one of the physicians of the city.

Such is the type of our missionary spirit as it finds expression in our normal life, and links us to the ends of the earth, preparing us to enter intelligently into His world ministry.



The Boarding Club

OFFICERS

Jesse B. Yaukey ..... President
A. Odell Leonard ..... Vice-President
John E. Wildasin ..... Secretary
Banks J. Peeler ..... Steward-Treasurer

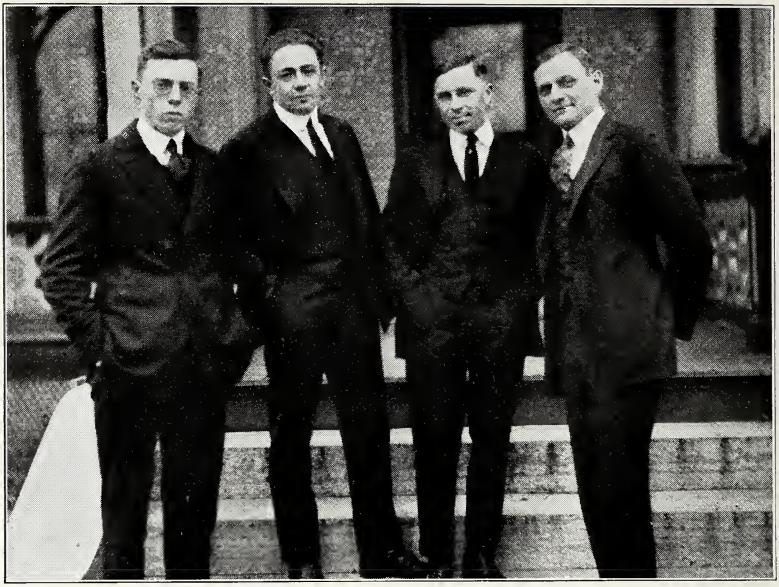
In the Dining Room

NOWHERE is Central's spirit of good fellowship more evident than in the group which regularly assembles in the dining room from day to day. Should there be any doubt about our cordiality one toward the other as we labor together, intent upon our work, it would all be removed, when we are seen as a jovial group, partaking of a common repast. For this hour, the cares of the day, however heavy they may be, are laid aside, and all join in the merriment and keen exchange of wit which characterize the hour. It is not only an occasion for the manifestation of friendship, but indeed more particularly a place for its establishment and growth. It is a worthy adage, that they are true friends who have eaten together a pound of salt, and we can freely affirm its truth. Our dining room associations, it is safe to say, do more to bind us together as a united group than any other single factor in our Seminary life.

This spirit of friendship finds particular evidence in a number of more or less firmly established customs which are given free sway in the dining room and add their share to our pleasure. According to one of these, each man on his birthday treats the Club to a special dinner. It is a defiance of precedent, but is practiced with excellent effect. Besides tending to a general interest in birthdays, it also, with good reason, brings forth with unusual sincerity the customary wishes for "many happy returns."

Out of this cordial atmosphere has further grown, very naturally, the custom of spending a brief period each evening at the close of the meal in united worship and devotion. It is the students' opportunity for free and informal worship together, and a service which none would miss.

Besides these social advantages which the Club offers, it is a very satisfactory solution of the economic problem it is intended to meet. Its management is entirely in the hands of the students, and through it we are able to secure our board at the low rate of from three to three and a half dollars a week. This economic advantage, together with its social opportunities, has won for the Club a large place in the life of the students.



The Athletic Association

OFFICERS

J. Stanley Richards ..... President
Herbert F. Weckmueller ..... Secretary-Treasurer
A. Odell Leonard ..... Tennis Manager
J. Stanley Richards ..... Base Ball Manager
Lamont G. Beers ..... Basket Ball Manager

Athletic Activities

J. Stanley Richards.

BECAUSE of its small student body and the rigid scholastic requirements, Central, like other institutions of its kind, cannot hope for an intensive athletic program. Competition between its own units or with other schools must of necessity be curtailed. Daily physical exercise, with occasional competitive sport, is the policy of the Athletic Association.

In this connection the lack of gymnasium facilities has long been felt. The tennis courts, the outdoor basket ball court, and the spacious campus, afford ample opportunities for daily recreation during the fall and spring months, but winter finds us with no recourse to indoor space. This need, we hope, will be met within the next year or two, with the vacating of the present Heidelberg church building.

Tennis naturally offers the best opportunities for competition and therefore is our major sport. There are two courts in good playing condition. Each fall an elimination tournament is staged and the winner obtains temporary possession of the Dr. James I. Good Trophy. This year's tournament called twelve men into play, and several well-played matches resulted. The cup may permanently be retained by any player succeeding in winning the tournament three successive times.

Later in the fall a three-man team, composed of the tournament semi-finalists, met and defeated the team of Bonebrake Seminary of the United Brethren Church on the Central courts. But one of Central's men was extended in order to enable the team to win in straight matches.

Baseball activities were confined to one game, also with Bonebrake Seminary. The contest was played at McKinley Park and was won by Bonebrake in late inning rallies by the score of 16 to 8. Each year finds Central victorious in tennis, but the loser on the baseball field. The rivalry that has existed between these sister institutions of different denominations has always been keen but friendly.

In the fall a quoit tournament was held for the first time. This innovation was welcomed and brought out fourteen contestants. Beers, '22, emerged the winner. The tournament, according to all indications, promises to be an annual feature.

Basket ball, also newly introduced, was confined to a series of inter-class games, which resulted in two successive victories for the Middle-Junior team over their Senior rivals. With added playing facilities, additional athletic funds, and an increasing student body, basketball bids fair to receive greater impetus in coming years.

The Athletic Association has always had a staunch supporter in Dr. Good. This year several additional gifts have again evidenced his continued interest in athletics at Central.

The Tennis Tournament

First Round—

Peck
Zechman
Lentz
Kehl
Namekawa
Weckmueller
Beers
Yaukey
Peeler
Leonard
Botty
Richards

Second Round—

Peck
Lentz
Weckmueller
Beers
Leonard
Richards

Semi-Finals—

Lentz
Beers

Finals—

Beers
Richards

Won by Richards.

Tennis Match

Central	*versus*	*Bonebrake*
Richards		Roberts
	6-4; 4-6; 6-3.	
Beers		Dundore
	6-1; 6-4.	
Leonard		Osborne
	4-6; 6-3; 8-6.	
Richards and Beers		Roberts and Dundore
	6-2; 6-3; 6-2.	

Summary

Central, 4—Bonebrake, 0.

The Quoit Tournament

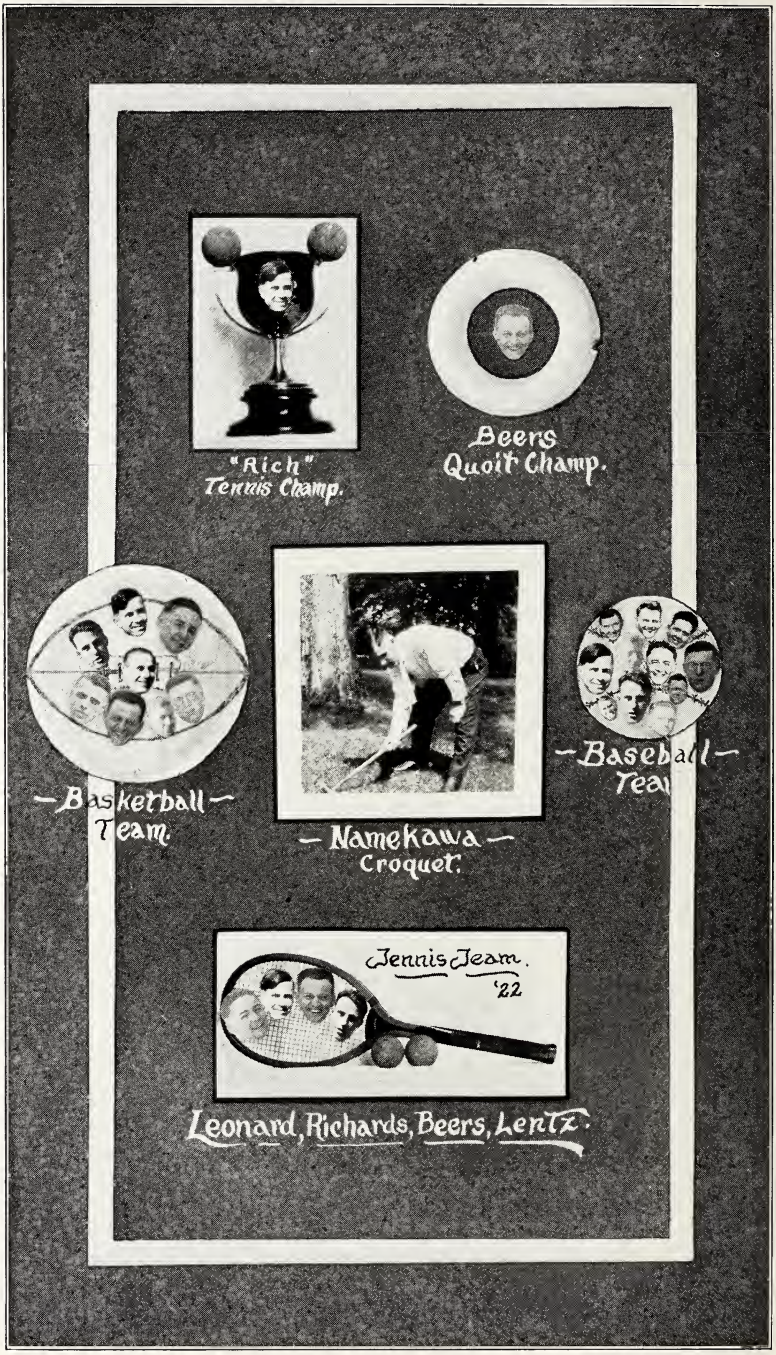
First Round—
Richards
Flenner
Klingaman
Wildasin
Fritz
Ludwig
Herzberger
Leiphart
Myers
Maurer
Zechman
Peck
Beers
Weckmueller

Second Round—
Richards
Klingaman
Fritz
Herzberger
Myers
Peck

Semi-Finals—
Klingaman
Herzberger
Peck
Beers

Finals—
Klingaman
Beers

Won by Beers.



Athletics at Central

Social Glimpses

MAN IS ESSENTIALLY a social being. Though, according to the conception of many church people, a youth, in his pursuit of ministerial preparation, must grow away from these human tendencies and become acquainted with divine realities only. This prevalent idea furnishes one reason why more young men are not going into the ministry. But despite this tendency of thought, an intimate acquaintance with Central Seminary would dispel sanctimonious views of the minister and prove our position that preachers are yet human and enjoy, alike with men of the pew, their social hours.

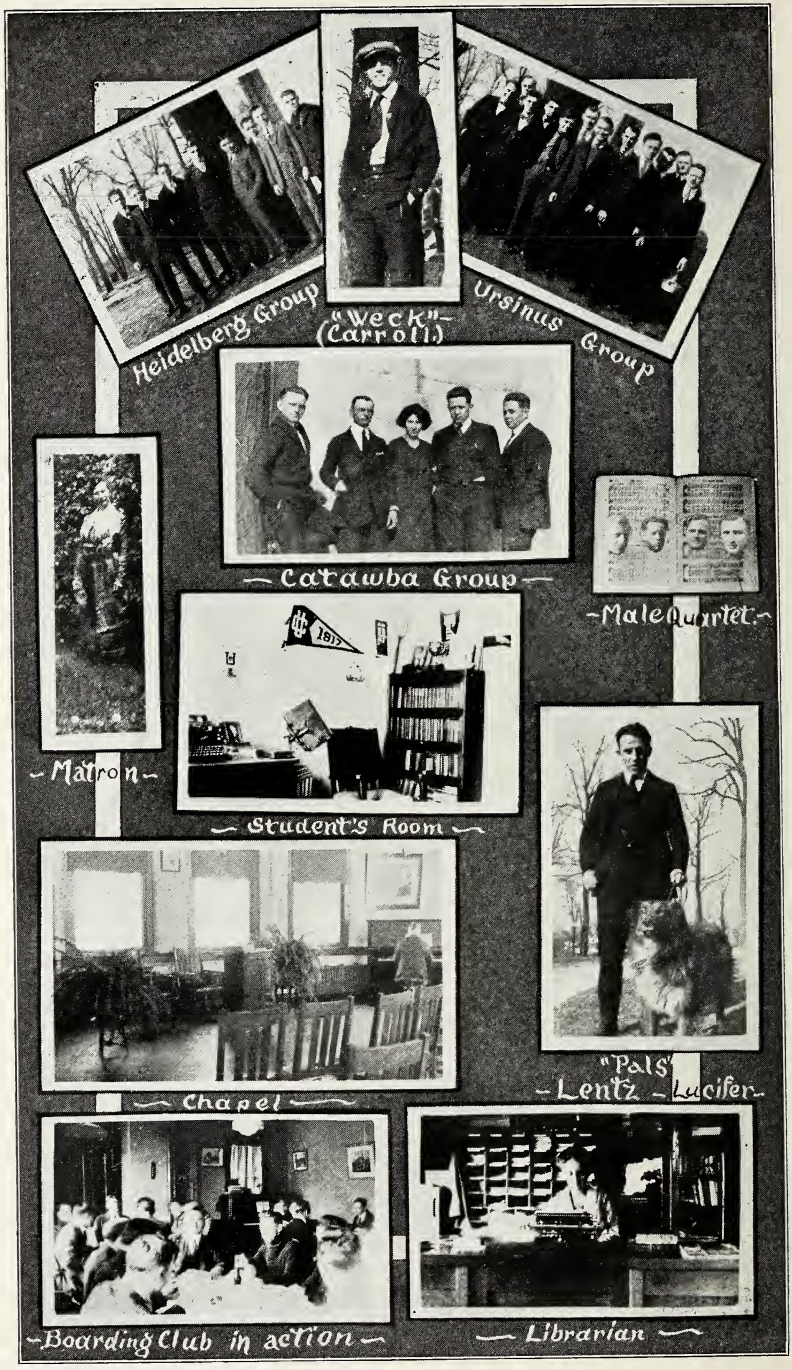
Especially among the students, the avenues for an occasional class in "Funology" are open wide. The life of general fellowship together in the dormitory is most conducive to our keeping up the sense of humor and jollity. No social clubs or fraternities are maintained, nor do they need to be maintained, for keeping the human touch keenly alive.

Under the auspices of the Y. M. C. A., several "shines" are held each year. These are always red letter days for the entire Seminary body. It was a rare treat in September at our opening Y. Reception to sit at the feet of an austere teacher, such as "Prof." Zechman proved himself to be, in conducting the old-fashioned country school. Even such naughty children as Dr. Christman and Dr. Stibitz had to come under the sway of his birch rod.

The outstanding characteristic, contributing to the success of our socials is the custom that all attendants are accompanied by one of the opposite sex. All bachelor dreams must be thrown off and each student must find a pair of azure blue eyes with which he must exchange a few glances. After an evening spent in this way no one feels that monastic life is required of those who would be church leaders.

On other occasions there are some faint tendencies to wander away from the hill into the company of some modest maid, who in a few hours may be able to drive away all despondency and gloom. After thus having been cured of the "blues" the patients sometimes wonder why the street cars don't run later.

That social life is very much in evidence at Central is corroborated by the fact that six recent brides are found on the campus constantly cheering their husbands and indirectly encouraging some who hope to be husbands in the near future. These give the feminine touch to the entire social atmosphere of the campus, and are a constant reminder of social obligations, thus disparaging the idea that a preacher is to be an ascetic. When at their best, Seminary days are well brightened with a social tinge.



Campus Scenes

Chronicles

"Horas non numero nisi serenas."

September—

6.—School opens. "Holy egotism" is put to naught by Dr. Vollmer, in his opening address on "The True Conception of the Social Gospel."

Many evidences of progress socially during the summer,—six of the students bring their wives with them, and "Weck" reports "experience."

9.—An evening session of country school by way of a reception for the new students. "Prof." Zechman unknowingly sits on a tack, cooled with water.

11.—Sunday and the new men establish contact with their assigned churches.

12.—Juniors fail to remember that we have chapel services in our theological seminary.

17.—Students en masse clean tennis courts on the strength of Mrs. Leiphart's excellent lemonade.

Married students pack their wives and baskets into their Fords and depart for a picnic.

18.—Dr. S. D. Gordon begins his "Quiet Talks" at the Gospel Center. "Are you listening now?"

19.—Student Volunteer Band organizes for the new year with a membership of eight.

20.—Men spend an hour in Y. M. C. A. meeting, listening to echoes from Winona Lake, including Leonard's social experiences.

23.—Central bows to Bonebrake to the tune of 16 to 8, in the annual baseball game. Lentz takes a pleasure jaunt from first to second when Central's signals go astray.

27.—Rev. H. W. Widdoes addresses the Y. M. C. A. meeting on "Missionary Work among the Filipinos."

29.—Richards retains possession of the Dr. James I. Good Loving Cup by winning the tennis tournament for the second season.

The "Central Echoes" is born. Seniors celebrate.

October—

6.—Seniors, through kindness of Dr. Zerbe, are permitted to forsake the classroom to see the baseball game between the Dayton "Gyms" and the Cincinnati "Reds."

7.—News reaches the Seminary that Dr. Leich has been elected as our new Professor of Systematic Theology.

Zechman officially opens the season for the Civic Music League by setting the piano in order for the first concert.

14.—Dr. Christman's lecture on "The Qualifications of a Minister's Wife" attracts general attention. Leonard is eager to take notes.

Dr. A. V. Casselman tells, in the course of a very interesting address on missions, how missionaries in India "raise chickens for God."

19.—The married students and their wives break in on the Boarding Club to the tune of Lohengrin's "Wedding March."—All dine together in celebration of Zechman's birthday.

20.—Richards sets up a confectionery store in the dormitory.

21.—Central and Bonebrake fraternize as the guests of the City Y. M. C. A. In consequence of the disgrace, to which Dr. Christman's Ford is subjected, he buys a new one.

26.—Automatic dish-washer is given a trial under odds.

28.—Seniors strike on a superior method of preparation for examinations. See members for particulars.

29.—Students take afternoon off to see Miami defeat Dennison (20-7) on Triangle Field.

November—

3.—Dr. Good arrives. Welcome!

8.—Students banquet Dr. Good in appreciation of his generosity in providing a football and a volley ball.

Mr. Fred Boyer pictures the horrors of post-war conditions in Vienna.

9.—Yaukey recommends beef steak for breakfast in his homiletic sermon.

10.—Students handle crowd at Memorial Hall for concert by the Westminster Choir. Some earn passage for two.

11.—Armistice Day. All join in the city celebration.

18.—Basketball fever grips student body. First practice in Bomberger Gymnasium and inter-class games are scheduled.

21.—Seniors bow to lower classes in the first inter-class basketball game. Score, 14-24.

Dr. Good recommends Mrs. Harriet Beecher Stowe's "Minister's Wooing" for student reading.

24.—Thanksgiving Day. Students are again guests of the City Y. M. C. A. at their annual Thanksgiving dinner for men away from home. Thanksgiving services and the annual Steele-Stivers football game also have their place in the day's festivities.

25-26.—Seminary students participate in the Miami Class's Young People's Conference in Trinity Reformed Church.

28.—Central meets with Bonebrake to hear a compelling address by Dr. James I. Vance on the subject, "The Man Who Was Debtor."

Our dog chooses Central for his home and is taken under Lentz's protecting wing. It was decided by imperial decree that his name be "Lucifer."

29.—Prof. F. M. Staver, Asst. Supt. of Montgomery County Schools, gives twelve points on "The Relation of the Pastor to the Public Schools."

December—

1.—Rev. Stamm leaves for Penn State, Pa. Our best wishes go with him.

6.—Dr. Good gives a fine illustrated lecture, showing the great need of our brethren in southern Europe, and incidentally some of their attractive styles of dress.

9.—Meyer of Bonebrake entertains the men of Central. Flenner gives away a family secret.

10.—Leonard issues a call for "old rags" for European relief. The hearty response of the students causes Mrs. Christman to call for help.

17.—Students hie for home to spend "A Merry Christmas."

January—

3.—Work is resumed after a fine opening address by Dr. A. C. Schuman of Tiffin, O., on "Recruiting for Christ." Yaukey returns on time(?) but hears address from the eminence of the stairway.

5.—Rev. Haulman's farewell reception by his congregation marks his departure from Dayton. We regret his leaving us.

6.—Dr. Leich visits Central. A welcome opportunity for a better acquaintance.

10.—The students regret to learn of the death of Dr. W. A. Hale, a worthy adviser and friend.

12.—Dr. Edmund D. Soper of Northwestern University proves to the students of Bonebrake and Central that "Christianizing the World" is a mighty task, but "Faith is the victory."

20.—Dr. Goodell gives advice on evangelism to ministers and students, and incidentally dispenses theology. He informs us that he is neither post- nor pre- but simply millenarian, (like Dr. Vollmer).

22.—Leiphart launches week of student preaching in the City Rescue Mission.

23.—Boiler bursts while combatting cold wave. Students "hiburnate" with coal-oil stoves to keep their feet warm.

27.—Richards speaks a strong word for the coal-oil stove, and spends the rest of the day cleaning its smoke from his room.

31.—It's all over. The chroniclers have chronicled and these are the chronicles.

"That Reminds Me"

The Farmer ..... Alspach
Our vociferous arguer ..... Beers
"By George! Name" ..... Botty
The artist ..... Eschmeyer
"Time for classes, fellows" ..... Flenner
Late again ..... Fritz
The philosopher ..... Herzberger
Our sincere friend ..... Jozsa
Our social lion ..... Kehl
"Dogs!!!" ..... Klingaman
"My Grace is sufficient for me" ..... Leiphart
"Happy birthday to you" ..... Lentz
Last car,—12:30 A. M. ..... Leonard
Laziness ..... "Lucifer"
Curly hair and twisted jokes ..... Ludwig
"Don't you wish you were married, too?" ..... Maurer
Girls! He blushes when you speak of them ..... Michael
He says it as if he means it ..... Myers
That clean room ..... Namekawa
"Hubby" ..... Peck
"Are you busy to-night?" ..... Peeler
"Now I get blamed" ..... Richards
"Eats" ..... Schlater
The central humorist ..... Weckmueller
On time with the clock ..... Wildasin
Our representative from Kentucky ..... Windhorst
"The Baer"—He rubs his hands and thinks ..... Yaukey
"Bubbles" ..... Zechman

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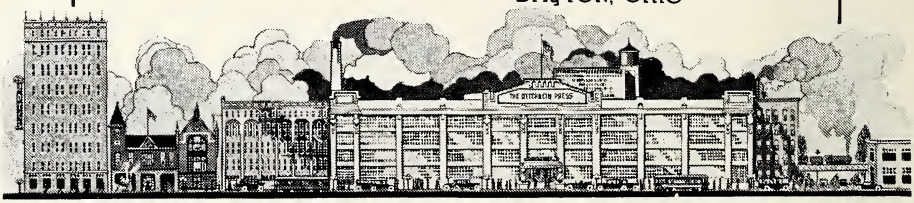
Copy—Plates—Printing—Binding—Mailing

Established 85 years

The Otterbein Press

DAYTON, OHIO



PHOTOGRAPHIC WORK

DONE BY

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GENERAL SYNOD OF REFORMED CHURCH IN U.S.
LOVE
HOLY BIBLE
IMMANUEL
1863